

Sunday School

TEMPERANCE.

June 27, 1909. Rom. 13: 8-14.

GOLDEN TEXT.—"Put ye on the Lord Jesus Christ."—Rom. 13: 14.

DAILY HOME READINGS.

M.—Rom. 13: 8-14.

T.—Rom. 6: 8-18.

W.—2 Cor. 6: 11-18.

Th.—1 Pet. 1: 13-23.

F.—1 Pet. 4: 1-8.

S.—2 Tim. 2: 11-22.

S.—Eph. 4: 17-24.

SHORTER CATECHISM.

Q. 61. What is forbidden in the fourth commandment?

A. The fourth commandment forbiddeth the omission or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words, or works, about our worldly employments or recreations.

LESSON COMMENTS.

"Owe no man anything, but to love one another." Some have translated this, "Ye owe no man anything but to love one another." Taken with this meaning, attention is called to the fact that the foundation of every duty to our fellowmen is in the universal obligation to love our neighbor as our selves. We are bound to keep the second table of the law, because it makes no other demand than the obligations of love. We owe love. This is an honest debt. Therefore, we owe truth speaking, and all that the commandments require.

But the usual interpretation is the more natural. We are to make no debts of any kind that we do not promptly pay when due, but in the settlement of financial or social debts, we are not to consider ourselves free from obligation to our neighbor. The demands of love are never cancelled. One says, "I have paid my creditor in full and he has no further claim on me." Not so, says the Scripture. The law of God requires you to love him as yourself. Why should you pay money to a man whom you owe? Because the law forbids you to steal or lie. Why should the law so forbid? Because God wills that brotherliness and love should obtain among men. If you steal or lie, you harm your neighbor. If you harm your fellow, you are therefore out of harmony with the purpose of God.

"Love is the fulfilling of the law." There is more in the law than appears. You can not well write a statute that expresses the whole will of the lawmaker. There will be found ways to evade its terms. Love alone will fill statutory enactments full of meaning, and make them so complete that there is no room for two interpretations, and none for evasion.

The Jew thought murder was prohibited by the command, "Thou shalt not kill." And he drew a line of definition around the term "murder," that left out anger and malice and hatred. Jesus came to fulfill the law and so he extended the limits of Jewish definition to enclose all that the law included. Love does this for all law.

"And that" of verse 11, should read "and this," and simply indicates a turn in the thought. "Now notice this." "Give attention to this." "What I have said above gets special significance from this that follows." "Knowing the time, that now it is high time to awake out of sleep." An act or an exhortation should be well timed. Things are more important and significant at one time than another. This is no time to sleep. Sleep is spiritual lethargy, indifference and sloth. It is now high time to be active, earnest, wide awake. Why? What is the difference between the present and the past?

"Now is our salvation nearer than when we believed." Salvation is a word of various meanings in the Scriptures. It sometimes is equivalent to Justification, sometimes to Adoption,

and sometimes to Sanctification, and sometimes includes all. Here as we see from the context it means the heavenly life we expect after death. Time is getting shorter for us, and eternity is nearer than when we began our Christian life. It is therefore high time we should be bestirring ourselves to do what needs to be done in this world.

"The night is far spent, the day is at hand." Surely if Christ brings anything to us, it is light. In him is no darkness at all. Let us walk in the light as He is in the light. The Christian life is a daylight life of activity and openness. The slothful and malicious are sleeping too long. It is time to arouse ourselves. Our profession should be timely.

"Let us walk honestly." That is, becomingly, honorably. Our conduct should befit us, and the time. This is day and not night with us. We are not prowling beasts of the night. Let us live as men.

"Not in rioting and drunkenness." Rioting is revelling. Drunken sprints, and revels are works of darkness. They are not honest and honorable, and befitting a man awake in the day.

"Not in chambering and wantonness." Lewdness and debauchery are the natural consequences of drunkenness, and lead to strife and envying. "Envy" is malicious dislike of others because they are supposed to be better than ourselves. It is a fiendish sentiment, and is perhaps the most uncomfortable state of mind possible to human beings on earth. It is the usual result of drunkenness. It is the penalty outraged conscience inflicts.

"Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof."

Dress in the Lord Jesus as well as live in him. Let the eternal conduct and appearance of our lives be Christ-like, as well as our inner lives. Let us not exercise our skill and foresight to pamper and gratify our vicious appetites and worldly desires. Seek first the Kingdom of God and his righteousness.

"There is a region of twilight between the bounds of universally acknowledged baseness on the one side, and of universally accepted purity on the other, in which too many are inclined to waver. Let it be our aim not to see how near we can come to sinning without actual stain of moral pollution, but rather how we may most effectually avoid the very appearance of evil." Plumer.

Verses 13 and 14 were the means of the conversion of St. Augustine, and they may at this time arouse the consciences of many in our Sabbath schools.

W. D. Hedleston.

A SUNDAY SCHOOL TEACHER'S PROBLEM.

Will some one tell me why so little results come from Sabbath school teachers? My heart is full of the work. I put all the enthusiasm and energy in my nature in the lesson, but try as I will, I find it very hard to hold the attention of the class. I have eight bright girls, ages from twelve to fourteen. They will talk, and seem so loath to listen. They are very punctual, and seem to love their teacher, but in the effort to hold their attention (and so often failures), I am so unnerved, I am in no condition to enjoy the sermon afterwards. I have one scholar who boasts of her regular attendance, yet how little she knows. A few Sundays ago, I asked the class to tell me who "Elijah" was. There was a dead silence. Then, the girl, (the one who attended so regularly) said, "Oh yes, I know, she was somebody's mother!" How can one account for the ignorance of the young people in the Bible? Is it altogether the fault of the Sunday school teacher? To me it is a terrible responsibility; and I am helpless to bring about better results. It is so hard to hold their attention, to say nothing of getting them to study. Are there any teachers discouraged besides myself? Will some one show me a way to bring better results? .

One Who Tries Hard.